

EARLY ENGLISH BOOKS

1475-1640

Reel 1748

4236.5	4849.1
4249.5	4849.3
4250.5	4849.4
4251.5	4863.5
4305.5	4890.3
4323.3	4934.3
4323.4	5010.5
4326.5	5050
4387a.5	5053
4514.3	5099.5
4668.5	5127.5
4770.7	5141.7
4776.5	5170.3
4782	5204.3
4802.5	5204.5
4843	5262.5
4849	5309.9

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# THE SIGNES,

OR,  
AN ESSAY CON-  
cerning the Assurance of  
*Gods love and mans salva-*  
*tion; gathered out of the*  
*holy Scriptures.*

By NICHOLAS BYFIELD, one  
of the Preachers for the Citie  
of CHESTER.

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*Newly corrected and amended.*

---

2 COR. 13. 5.

*Examine your selves whether yee bee in the  
faith: prove your own selves. Know ye not  
your owne selves, how that Iesus Christ is  
in you, except yee be reprobates?*

---

LONDON,  
Printed by A. M. for Henry  
Overton. 1637.

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G. H.  
1846  
1850



TO  
THE TRVLY  
RELIGIOVS,

And his most affectionate friend, Mistris JANE RATCLIFFE, wife to *John Ratcliffe Esquire, Alderman, and Iustice of Peace, late Major of the City of Chester.*

**R**Eace be unto you and Love, with Faith from God the Father, and the Lord Iesus Christ. The importunity of divers of my Hearers, and the expectation of many of all sorts, together with my desire



## THE EPISTLE

to yield some account of my long undelightfull leisure, have enclined mee to prepare some of my publick and privat labours, for the common view: hoping that the abounding respect of my friends will cover the wants and weaknesse, which other men will sooner espie. Howsoever, I have long meditated a worke of greater labour, than this ensuing Treatise, yet in the meane time I have been willing to taste the approbation of good men, and make my best advantage of the censures of the many minded multitude, by adventuring to send forth these first fruits, as a handfull gathered out of the rest.

Worthie Gentlewoman,  
there are many reasons to induce me to publish these Signes  
under

## DEDICATORY.

under your name. Your singular love and liking of my Ministerie, together with your reverent and willing entertainment of faithful Ministers (receiving them as the messengers of the Churches, and the glory of Christ, as partners and fellow-helpers, walking in the same spirit) challengeth from us some publicke testimonie of our acknowledgement of Gods grace, & of the joy wherewith we rejoiced for your sake; besides, by reason of your constant endeavour to make use of all opportunities for your resolution, and direction in the severall conflicts & cases of your conscience: I have had occasion fully to know your order and maner of life, your desires, purposes, teares, and uprightness,

## THE EPISTLE

Job 31. 35.

*your faith, your love, your obedience: and therefore being assured that you are marked even with every one of these signes, why should I not say unto you, as sometimes Job said of himselfe: Behold your signes, that the Almighty will witness for you. And I am well assured, that this Treatise will find good access unto the hands and hearts of divers in these parts, even for the love they beare to you, and for the good they now heare you have by experience reaped from these. Neither had I bin easily drawn to publish these, but that having occasion in conference with many to make use of them, I could hardly satisfie them with copies. I spare to allege other reasons.*

*Now*

## DEDICATORY.

*Now what remaines, but that I should beseech you, and all those who find by these signes the assurance of Gods eternall love, even to Honour the Lord with the continuall Sacrifices of praise, the fruit of your lips, with confession to his name? Oh love the Lord with your whole heart, and make his praise glorious; and abound more and more in the fruits of sincere life, and in all holy and humble conversation. Live by Faith: And in nothing be carefull, but in all things let your requests be made knowne to GOD, with thanksgiving. And as you have received mercie, faint not, neither be discouraged under the sense of your*

*A 5                      infir-*

Heb. 13.

Phil. 4. 5.

2 Cor. 4. 1.

# THE EPISTLE

Isay 40. 31.

Isay 44. 4.

Mal. 4. 2.

Heb. 4. 15,  
16.

2 Cor. 12.

1 Sam. 2. 9.

Psa. 66. 8, 9.

*infirmities & wants; for they that waite upon the Lord, shall renew their strength: the Lord will powre his spirit upon your seed, and his blessing upon your buds. The Sun of righteousness will arise, and there is healing under his wings. You have an high Priest, that is touched with infirmities, and therefore you may goe boldly to the throne of grace, to seeke grace and mercie to helpe in the time of need. The power of GOD is made knowne in weakenesse; and his grace will be sufficient. The Lord keepeth the feet of his Saints, and will supply all your wants with his riches in glory. Blessed be the Lord that holdeth our*  
soules

## D E D I C A T O R Y.

soules in Life , and suffereth not our feet to be moved.

*Gracious Gentlewoman, be confident in this, that God which hath begun his good worke, will performe it, till the day of Christ. For his foundation remaineth sure. And hee ever liveth that maketh intercession for you. And the immortall seed abideth. And Christ will be Omega as well as Alpha, the end as well as the beginning. Neither feare the reproach of men: for there is a hiding place with the Lord from the strife of tongues: and he will put to silence those lying lips that speake such grievous words, so proudlie, so contemptuousslie.*  
Waite

Phil. 1.6

2 Tim. 3.  
19.

Heb. 7.25.

1 Ioh. 3.9.

Rev. 21. 6.

Psal. 31. 20.

Psal 31. 18.



## THE EPISTLE

1 Pet. 4. 5.

Waite on the Lord , and  
keepe his way ; *they shall*  
assuredly make an account  
to the Judge of quicke and  
dead , *that speake evill of*  
*the innocent.* And the same  
God and Father of mercie,  
*that hath directed your heart*  
*unto his love , and refreshed*  
*your Spirit with the un-*  
*speakeable joyes of his pre-*  
*sence , finish his owne worke*  
*in you : and as you have pro-*  
*fessed a good profession be-*  
*fore many that will wit-*  
*nesse , how unblameably you*  
*have behaved your selfe a-*  
*mong them that believe ;*  
*so stand fast in the Lord , be*  
*be still an example of Faith*  
*and Purity , of Love and Fer-*  
*vencie , of Meeknesse and*  
*Humilitie , of Tendernesse*  
*and*

## DEDICATORY.

*and Harmlesnes, of Shamefastnesse and Sobrietic, of Mercie and Good workes, as becommeth a Woman professing Godlinesse, that they may be ashamed which shall falsly accuse your good conversation in CHRIST. Keepe the doctrine you have received, seeing you have learned CHRIST, as the truth is in him. Strive to increase in love and obedience to your husband, and care of your Children and Family, and shew all faithfulnessse and diligence in your particular calling. Provoke your kindred and acquaintance unto Repentance, Faith, Prayer, Love, Fellowship in the Gospell, and good workes, that thanksgiving may be given by many*

## THE EPISTLE

ny to God for you. Let the word of Chrirt be still your guide: Watch unto Prayer: receiue them that feare God, and make much of such. Let Patience haue her perfect worke, and commit your waies to God, and trust in him. The Lord make you to abound in love yet more and more, in knowledge, and in all iudgement, that you may still approve things that are excellent, and be blamelesse in the midst of a crooked and peruerse people. The Lord perfect in you whatsoeuer is wanting; and fulfill the good pleasure of his goodnesse, and the worke of your faith with power. The Lord increase in you that holy couetousnesse, to be with the Lord :

THE EPISTLE, &c.

*Lord ; looking for the blef-*  
*fed hope , and glorious ap-*  
*pearing of the great God ,*  
*and our Saviour J E S U S*  
*C H R I S T .*

*Farewell.*

*May. 1614.*

*Yours according to*  
*the common Faith,*

N. BYFIELD.

+



I  
A SHORT  
TREATISE, CON-  
cerning Assurance.

**C**Oncerning the As-  
surāce of Gods fa-  
vour, three things  
may bee confide-  
red of. First, the  
Proofes. Secondly, the Letts.  
Thirdly, the Signes.

That a Christian in this life  
may be infallibly assured of Gods  
favour to himselfe in particular,  
and that he ought to seek this as-  
surance, as a matter of singular  
necessitie, these places of Scrip-  
ture proove. The Apostle *Paul*  
chargeth the *Corinthians* to *Ex-  
amine themselves, whether they  
bee in the faith*; and requireth  
this proving of themselves with  
such

2 Cor. 13.5.



2 Pet. 1. 10.

Iob 19. 23,  
25, 26, 27.1 Cor. 2. 10.  
11, 12.

such earnestnesse, that hee saith,  
*Know yee not your owne selves,  
 how that Iesus Christ is in you,  
 except ye be reprobates?* As if he  
 would avouch it, that a man  
 can never have sound comfort of  
 his election, till he get this assu-  
 red knowledge of Gods favour  
 in Christ. And the Apostle Pe-  
 ter exhorteth Christians to *use  
 all diligence to make their calling  
 and election sure*, whatsoever  
 carnall persons speake against it.  
*Iob* vehemently desires there  
 vvere a perpetuall record of his  
 vvords, when he speakes of his  
 Assurance, that no man might  
 thinke that hee spake passionately,  
 or vaing-loriously; he knew  
 that *his Redeemer lived; and that  
 at the last day his very flesh should  
 bee raised, and he should see God  
 with joy.* By the Spirit of God a  
 Christian knowes the things of  
 God: *yea to this end have wee  
 received this Spirit which is of  
 God, that we might know the things  
 which*

*which are freely given us of God :*  
 yea it searcheth the deepe things  
 of God. And in the second of the  
*Corinthians*, Gods children are  
 said to know their glorification:  
 as certainly as by sense and  
 experience they know that their  
 bodies, which are their *earthly*  
*tabernacles*, shall be dissolved; so  
 certainly are they assured of the  
*building of God*, not made with  
 hands, eternall in the heavens:  
 yea they are *alwayes confident*  
*heerein*: and therefore Gods ser-  
 vants are taught to pray for the  
*the spirit of wisdom and reve-*  
*lation*, that the eyes of their un-  
 derstanding may bee enlightened,  
 that they might knowe the hope  
 of their calling, and the riches of  
 their inheritance, and the excee-  
 ding greatnesse of Gods power to-  
 wards them, upon this assurance.  
 Paul knowes whom hee hath be-  
 lieved; and no afflictions should  
 hinder him, but hee will settle  
 upon this perswasion, that God  
 will

2 Cor. 5. 1.

2 Cor. 5. 6. 8

Ephes. 1. 18,  
19.

2 Tim. 1. 12.

will keepe his ſoule, which hee hath committed to him againſt the day of Chriſt. The Apoſtle Iohn ſaith, *Wee know that we have paſſed from death to life.* And again, *Ye may know that ye have eternall life.* And againe, *We know that we are of God.* And the Apoſtle to the *Ephesians* ſaith, that in Chriſt we have *boldneſſe, and acceſſe with confidence, by faith in him.* Yea the very words of aſſurance are found in Scripture, where it is ſhewed, that we may have *much aſſurance*, yea *full aſſurance*; yea, *the riches of full aſſurance.* And men are earneſtly exhorted to *uſe all diligence to get this full aſſurance to the end*: and when it is once had, neither death, nor life, nor Angels, nor principalities, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhould be able to ſeparate them from this love of God in **J E S U S C H R I S T.**

**LET S.**

*LETS.*

**T**He attainment of the sense, power, and comfort of this assurance, is exceedingly hindered in all sorts of people. For, first, many can never attaine it, because they are so forestalled with evil opinions about it; they thinke it is impossible to be had, or it is needlesse, or it is presumption to seeke it, or it would prove a nurse to securitie if it were had. Secondly, in the most, common hope serves the turne, and supplies presumption in the roome of this sacred gift. Thirdly, many heare and professe, and goe far in the opinion of others, and yet get not assurance, because they take not a sound course for the mortification of the body of Sins that are passed; whereas it is certaine, assurance can never be had, till there be some sound course taken, in the acknowledgement, bewailing

1 Cor. 15.  
58.

bewailing and reformation of them. Besides, a barren life is an uncomfortable and unsettled life; and contrariwise, to abound in G O D S worke, hath stedfastnesse, and a secret rest of heart, as an unspeakable companion of it. Fifthly, Melancholy also (thar is, terrours and griefes, of which a man can yield no true reason) is in divers a mighty let to the settled assurance they might have. They are so eaten up with those strong conceits, that all the comfort that is propounded most an ende, proves as water spilt upon the ground: especially when this humour is nourished by some extraordinary distemper of the bodie; Physicke, nor Arguments of Scripture must here be used, or rather both of them. Sixthly, the love of earthly things is another great impediment: many professors have their thoughts

and

& cares so eaten up with world-  
linesse, that they cannot seriously  
hold out to follow the directi-  
ons requisite to the attaine-  
ment of assurance. This grace  
requires a mind some way fit-  
ted for contemplation. It is a  
knowledge, will never be had  
with looking downward. Se-  
venthly, many are so passionate  
and froward, they can get no  
rest in their heart; whereas full  
assurance would be lodged in an  
humble and quiet brest. Eight-  
ly, others want assurance, be-  
cause they neglect the meanes  
of assurance, which are, the  
Word, Prayer, or Fellowship  
in the Gospel. Ninthly, in some  
there lodgeth some secret Sin  
unrepented of, and this either  
keepest out Faith, or keepest it  
downe in the cradle, that it can  
get no strength. Lastly, assu-  
rance is the gift of God, and  
hee bestoweth it on whom hee  
will.

1 Thess. 1. 5.  
Ephes. 1. 17.  
Phil. 1. 5, 6.



# THE SIGNES

generally propounded.

**T**Here are sixteene infallible signes of a child of God, as may appeare by the testimony of most apparent Scripture.

Math. 5. 3.

First, *Poverty of spirit*; for the poore of spirit are blessed, and theirs is the kingdome of Heaven.

2 Cor. 7. 10.

2. *Godly sorrow*; for it causeth repentance, not to be repented of, even such a repentance as is unto salvation.

Psal. 119.

50.

2 Cor. 2. 15.

Psal. 1. 2.

1 Thes. 1.

5, 6.

3. *The love of the Word*: for this is a sure comfort in affliction, & may quicken a mans heart; this is a favour of life unto life, in them that are saved.

1 Ioh. 3. 14.

1 Cor. 13.

1, 2, 3.

4. *The love of Gods children*: for hereby we know we are passed from death to life, because we love the brethren.

5. *Faith*; For GOD so loved the World, that he gave his onely begotten Sonne, that who-

whosoever believeth in him, should not perish, but have everlasting life.

6. *Vprightnesse of heart*: for God will give grace and glory, and no good thing will he withhold from them that are upright in heart.

Psal. 48. 13.

Psal. 97. 11.

7. *The Spirit of Adoption*: for it beareth witness to our spirit that we are the Sons of God: and if any man have not the spirit of Christ, he is not his.

Rom. 8. 9.  
14. 16.

8. *Holy desires*: for every one that thirsteth, shall have of the water of life freely: and if they will heare, their soules shall live, and enjoy the sure mercies of David; they are blessed, and they shall be satisfied.

Rev. 22. 6.

Esa. 55. 1,  
2, 3, 4.  
Matt. 5. 6.

9. *The Spirit of Prayer, or Supplication*; for whosoever calleth on the name of the Lord, shall be saved.

Joel 2. 32.  
Zac. 12. 10.

10. *The obedience of Christ*: for he is the author of eternall salvation to them that obey him.

Hebr. 5. 9.

Ioh. 17. 3.

11. *Saving knowledge*: for this is eternall life, to knowe God, and whom hee hath sent, Iesus Christ. It is not onely a signe of eternall life or salvation, but the beginning and part of it.

Mat. 16. 11.

1 Pet. 3. 21.

Rom. 4. 11.

12. *The Sacraments* in the right use of them, are infallible signes of our salvation, and to that end ordained; for hee that beleeveth, and is baptized, shall be saved. Hence is it said, Baptisme saveth us: they are sure Scales of the righteousnesse of faith.

Ioh. 14. 23.

13. *The love of God*: for if a man love Christ, the Father will love him, and come unto him, and dwell with him.

Prov. 14. 27.

14. *The feare of God*: for it is a fountain of life to depart from the snares of death.

Mat. 5. 44.  
48.

15. *Love of our enemies*: for it is not onely a signe of a Christian, but of a perfect Christian.

16. De-

16. *Desire of Death*: for a crowne of life is laid up for all them that love the appearing of Christ.

2 Tim. 4.

*THE SIGNES PARTICULARLY expounded; and first, of Poverty of spirit.*

**S**pirituall Povertie may bee tryed either by properties, or by effects.

Gods poore have foure properties:

First, they are sensible: and that first of their own wants and misery by nature and daily sinn. Secondly, they know when they see Gods judgements, that it was the word of the Lord. Thirdly, they tremble at Gods Word, and feare his displeasure, whiles it yet hangs in the threatning. Fourthly, they are sensible of that speciall good-

Zac. 11. 11.

Esa. 66. 2.

Psa. 119. 20.

Psa. 109. 21.

nesse of Gods mercie : when a man is poore and needy, hee can say with *David*, *Mercie is good*. Fifthly, they are sensible of their owne mortality : they have feeling impressions of their fading condition.

Secondly, they are thankfull, and that for lesser mercies. A poore man is glad of a pennie, whereas a rich man cannot be touched with so small a fauour. Gods poore will praise Gods name for the very crums that fall from his table : and as any are more poore and humble, they are more thankfull.

Thirdly, they are teachable, and willing to be appointed and instructed. It is a great signe a mans heart is not humble, when he must have so much to doe, before he can be perswaded to any truth, or dissuaded from any sin. Pride and Ignorance is hard to learne.

Fourthly, they are a hungry people,

people, especially greedy after the food in Sion : they love it, they desire it, they esteeme it, they are satisfied with nothing better than with it ; it is the reliefe of their hearts for ever.

Psal. 22. 26.  
& 132. 15.

And there are five effects of spirituall Povertie.

The first is Prayer : for Gods poore live by begging ; if hee bee poore, hee will cry unto God.

The second is Abnegation : for this poore man renounceth his owne merits, hee seeth no good will be had by deserving ; for hee deserves nothing but Gods curse in all things : he forsakes also the world, both in the lusts of it, and in the companie of the wicked, and all earthly things, as not having the chiefe good in them.

The third is diligence in Gods work : yea Gods poore are willing to doe the meanest and hardest work, God will be pleased



to set them to : so as they may find favour in his eyes to be accepted with him , they would account no worke too base for them to doe , but they would be glad to do any thing they could , with their best desires and endeavours.

Psal. 35. 22.

Zeph. 3. 1.

Fourthly , Gods poore commit themselves and all their waies to Gods care and mercie: they will onely *trust in the name of the Lord* , and be contented to let God dispose of them as pleaseth him.

Zeph. 3. 13.

Psal. 74. 19.

The last is a feare to offend God in word or deed : by their good will they would ~~doe none~~ *iniquitie; nor speake lies; a deceitfull tongue should not be found in their mouth.* Gods poore and Gods Turtle doves are all one : so inseparable are harmlesse innocencie and spirituall povertie.

2. Godly Sorrow.

**V**EE may know whether our sorrowes be godly, if we consider, first, the causes: Secondly, the properties. Thirdly, the concomitants. Fourthly, the effects of them.

For the first of them, wee must consider what raiseth our sorrowes, and what asswageth them. For godly sorrow is chiefly raised *for sin*: and so for the sins of the time, because *others keepe not the law*. For *Ezechiel* doubts not to *marke* them with Gods *marke*, that *mourne for the abhominations done in Ierusalem*: but we must understand that this sorrow must be simply, because God is dishonored.

And further, in sorrow for our owne sins, wee must mourne for all sorts of sins, for lesser as well as greater, for sins of our calling, for secret sins as well as open; for

B 4

sins

Psalm. 119.  
36.

Ezech. 9. 4.

Esaie 6. 3.

Rom. 7.

Esa. 1. 18.

Zach. 12.  
10, 11.

sins that presently trouble us, as well as for sins past: for the sins feared, and the corrupt inclination of our natures: for beloved, gainfull and pleasing sins: Finally, for the evill of our good works, as well as for evil works. Now there are two notes of great use, in triall of sorrow for our sins: the one is, that we must sorrow for sin as it is sin: and the other is, that a man should not easily satisfie himselfe in the measure, till hee can mourne as much for sin, as he was wont, or now would for losses. The Prophet *Zacharias* instanceth, when he saith, the spirit of God should cause them to *mourne*, as in the family one would *mourne for the losse of their onely Son*; or as in the common wealth the subjects would do for the losse of a most worthy Prince. He mentioneth their sorrow for *Iosiah*. Yet we must know that teares are not of necessitie, and specially in such  
natures

natures as are void of teares for any other causes.

Secondly, in as much as sorrow may bee godly even for judgements, wee must understand that herein our triall will be, if we can mourne rather for spirituall judgements than for temporall: and among the rest, if vvee can feele and bewaile *hardnesse of heart*, mourning because wee cannot mourne as wee ought. And farther, if wee can be grieved aswell for the offence of God, as for punishment.

Thirdly, a Christian is principally stirred up in true sorrow, by the sense of Gods goodnes; so as nothing doth more fire him to a desire to abase himselfe, and to humble himselfe even in the very dust, in the sense of his owne vilenesse, than to feele & find the gracious goodnes and readinesse of God to shew mercie. *He feareth the Lord and his goodnesse.*

And as godly sorrow is raised

B 5

by

Psal 42.3.  
21.37.

Neh. 1.3.4.

Esa 63.17.

Hos 3.5.

Hos. 6. 1. 2.

by spirituall meanes and considerations ; so is it asswaged onely by spirituall meanes. Those sorrowes that can bee healed by sports, merry companie or the like, are much like the medicines used to help them. But in godly sorrow, the same *God* that wounded them, must heale. And a Christian desires helpe from the same word that pierced him. Thus of the causes.

There are foure properties of godly sorrow, which (among the rest ) wee must labour after ; and without which we can hardly have true assurance that our sorrowes are right.

Ier. 50. 4, 5.

Acts 2. 37.

First, it is inquisitive. It is a hard thing to make sorrow silent. And he that is truly pricked in his heart, cannot with contentment smother his doubts : he *will aske the way to Sion*; and cannot rest till he have known *what to do to be saved*. Those that find so little to aske, and can be silent

in

in the presence of Gods servants, by whom they might be directed, may suspect their sorrowes.

Secondly, it must not rest in the beginnings, or probabilities, or hopes, or others good opinions, or the mending of many things: but a Christian that is truly humbled, will *repent* still, though he *have turned*; that is, hee is so fearfull of being deceived through the corruption of his owne heart and the wiles of Satan, that hee will constantly hold on to confesse and bewaile his sins, till he may find assured rest unto his soule.

Thirdly, it will admit nothing against God; but it makes a man condemne himselfe rather than God. When *David* lay in that mournfull plight, that hee could find *no comfort* night nor day, for a long season; and that the question was to be debated, whether God *had forgotten to be mercifull, &c.* he resolves, that fault was

Ier. 31. 19.

Psal. 77. 1.  
2. 27.

was in himselfe, *that it was his infirmity*, and that *his soule refused comfort.*

EE. 1. 16.

Fourthly, it will not rest without cleanness. Godly sorrow is not *water*, but *washing*; not every washing, but such as *maketh cleane.* Worldly sorrow may have much water, but cleanseth nothing; but godly sorrow greatly desireth & loveth *puritie.*

Thus of the causes and properties. Concerning the concomitants, there are divers things to accompany godly sorrow, by which it is discerned: for,

PSAL. 38. 9.

First, it is joyned with a secret trust in the acceptation of God, so as no misery can beate them from the consideration and inward assurance of hope of mercie: in the very *disquietnesse of the heart, the desire of the soule is to the Lord*, and before his presence. Though a child of God be never so much cast downe, yet he waits upon God, for the helpe

## Godly sorrow.

21

help of his countenance : and in some measure condemns the unbelieve of his own heart, and supporteth himselfe with the hope of the never failing compassions of God : thus it differs from the sorrowes of *Cain* and *Iudas*.

Psal. 42. 5,  
11.

Lam. 3. 21.

Secondly, it is joyned with a wonderfull love of God for *hearing of prayer*. It is most deeply affected with every mercie of God felt in prayer. *David loves the Lord, because hee hath heard his prayer* at that time when his sorrowes were as the paines of hell.

Psa. 116. 1, 3

Thirdly, it is joyned with a longing after the Word.

Psal. 119. 20  
33. 82.

Fourthly, it is joyned with a constant desire to *glorifie God* by a fruitfull profession. Every one that truly *mourneth in Sion*, is a *tree of righteousness, the planting of the Lord, that he may be glorified*.

Esa. 61. 2, 3.

Fiftly, it is joyned with a spirit of supplications. Sorrow that is after God, will teach a Christian to pray, that could never pray



Zach. 12. 10.

pray before. The *Spirit of compassion* is a *Spirit of supplication*.

Lastly, our sorrowes must be tried by their effects: for godly sorrow,

Psal. 38. 17.

First, drives us to a daily and serious *confession of sin* in particular, *without hiding* any sin.

Psal. 38. 5.

Secondly, it breeds a tender sense of the *burthen* of sin. Never doth a Christian feeble the heaue load of sin as it is sin, til *God* hath softned his heart by his spirit.

Psal. 42. 6.

Thirdly, it workes a mindfulness of God and his presence, and a deepe impression and thought of good things.

Psal. 51. 17.  
Rom. 12. 1.

Fourthly, it causeth a man to sacrifice and devote himselfe to God.

Lam. 3. 22,  
23.

Fiftly, it breeds sensiblenesse and thankfulness for all sorts of mercie.

2 Cor. 7. 11.

Lastly, the Apostle notes seven effects of godly sorrow, *care, apologie, indignation, feare, vehement desire, zeale, and revenge.*

3. Love

*3. Love to the Word.*

**I**N as much as wicked men, especially such as are endued with a temporarie faith, may have some kinde of affections to the word, we must carefully trie our selves, and examine our selves seriously :

1. Whether vve *desire it as our appointed food constantly?*

Psa. 119. 30.  
Iob 28. 12.

2. Whether vve *love them that love the word?*

3. Whether the love to the word separates us from the wicked?

Psal. 119.  
115.

4. Whether we can mourne, *because others keepe not the word?*

Psal. 119.  
136.

5. Whether vve *love it above all riches:* and could esteeme it as *our heritage.*

Psa. 119. 14  
72. 111.

6. Whether it be our chiefe *comfort in affliction?*

Psa. 119. 23,  
24, 50, 51,  
54, 43.

7. Whether in hearing, vvee *receive it as the word of God, and not of men?*

1 Theſ. 2.  
13.

8. Whether vvee receive it  
*in*

1 Theſ. 1. 5.

*in power and much affurance.*

Iohn 8. 33.

Pſal. 119.

45. 9. 59.

1 Theſ. 2.

13.

9. Whether it worke effectually in us *the redreſſe of our waies*, and freedome from the bondage of ſinne?

Pſal. 1. 2. &amp;

119. 11.

10. Whether we *love* all the words of God, even the *Law* that with threatning ſhewes us our ſins, as well as the Goſpel: deſiring to *hide the word in our hearts that we might not ſinne*?

Pſal. 1. 30.

11. Whether it be our deſire and *delight to exerciſe our ſelves in it day and night.*

Pſal. 42. 3.

Amos 8. 12.

12. Whether we can account and feele the *famine of the word* to be a moſt bitter croſſe?

Ioh. 6. 27.

13. Whether vvee could bee contented conſtantly to labor for it, as men doe for the food that periſheth?

Pſal. 19. 10.

14. Whether we find a conſtant ſweet taſte in it, eſpecially in the powerfull preaching of it?

15. Whether for the Goſpels ſake, we can be content to deny  
our

our reasons, affections, credites,  
carnal friends, pleasures and pro-  
fits?

Mar. 10. 2. 9  
1 Cor. 3. 18.  
1 Theff. 1.  
5. 6.

*4. The love of Gods children.*

**O**Ur love to the Saints may  
be tryed, First, by the cause.  
Secondly, by the extent. Thirdly,  
by the manner. Fourthly, by the  
effects.

For the first, to love Gods  
children, because they *are begot-  
ten of God*, and for the grace of  
Gods Spirit, by vvhich they re-  
semble God, (or rather for the  
Lord himself, desiring to expresse  
our affections to them, because  
we do no good to God himselfe)  
is not found in any reprobate;  
and so to love them simply *for  
the truths sake*. Whereas to love  
them for beauty, profit, compa-  
ny sake, or any naturall or car-  
nall reasons or ends, is no signe  
at all.

Psal. 16. 2. 3.  
1 Ioh. 3. 14  
& 5. 1.

2 Iohn 1. 2.  
3 Iohn 1.

Secondly, hee that truly  
loves

Ephc. 1. 15.

Col. 1. 4.

Philem. 5.

Iam. 2. 1. 2.

loves the brethren, loves all the brethren: he that loves not *all the Saints*, loves no Saint aright. A true Christian hath not *the glorious Faith of Christ in respect of persons*: hee loves the poorest if he have true grace, as well as the richest; yea hee loves the absent as well as the present; yea hee loves *for the truths sake*, those he never saw. Yet this hinders not the difference of degrees of love, so as some may bee more beloved than others; and that by reason of the greater measure of Gods gifts and graces; or else by the speciall providence of God, when the Lord linketh the affection of some Christians in some speciall eminencie of respects; and so it is not alwayes needfull, that the persons most loved, be most gracious. It doth not of necessitie follow, that *Iohn* vvas the most gracious of all the Apostles, though he were most beloved.

Againe,

Againe, as our love must be extended to all Saints, so also must it be *to all times*: vve must love them as vvell when they are in aduersitie, disgrace, temptation, sicknesse, or any miserie, as vwhen they abound in prosperitie or good estimation, &c.

For the third, this love is *without dissimulation*: it is *in deed and truth, not in word* or appearance onely. And besides, it is a most *affectionate and brotherly love*.

Lastly, there are sixe effects of true Christian love: for it shewes it selfe,

First, by *Honour*; and this *honouring of them that feare the Lord*, hath in it,

1. An estimation of them, as the onely *excellent* people in the world.

2. A free acknowledgement of their just *praises in all places* for their grace and obedience.

3. A willing proposing of them,

1 Ioh. 3.  
18, 19.  
Rom. 12. 9,  
10.

Psal. 15. 4.

Psal. 16. 3.

Rom. 13. 1  
19.  
3 Iohn 6.  
1 Thes. 1. 8.

1 Thess. 1. 7.

1 Pet. 4. 8.

1 Cor. 13. 4.  
5. 6. 7.Psal. 136. 3.  
Phil. 1. 5.  
3 John 8.  
Rom. 12. 16.

them, as *Examples* to imitate.

4. A holy endeavour to cover their infirmities, taking things *in the best part* and sense; not receiving disgracefull reports of them; *suffering long*, *not vaunting themselves* in comparison of them; *not easily provoked*, *not envying them*; *hoping all things*, *enduring all things*, and yet *not rejoicing in their iniquitie*.

5. Apologie for them against the reproches and scornes of the world.

Secondly, by delight in their *fellowship* and *societie in the Gospel*; in which respect they can be *equall to them of the lower sort*. Such as find no need of, nor delight in the companie of Gods children, or are willing to sort with none but their betters or equals, may see great cause to be humbled, either for the want of this grace, or for the weaknesse of it.

Thirdly,

Thirdly, by *sympathie* and fellow-feeling: for in some measure a child *is like affectionated*: Hee can in some measure *weepe with them that weepe, and rejoyce with them that rejoyce*: especially they rejoyce to heare or know their soules prosperitie.

Rom. 12. 6.  
16.

3 Iohn 3.

Fourthly, by *wel-doing and mercie*: this love is *bountifull, pitifull, tender*, hath *bowels* both of spirituall and outward *mercie*; it *gladly receiveth the Saints*, it *communicates to their necessitie*, *willingly*, and with a ready *mind*.

Psal. 16. 3.  
Rom. 12.  
10. 13.  
Philem. 7.  
1 Pet 3. 8.  
& 4. 8.  
1 Iohn 3. 17  
3 Iohn 5.

Fiftly, by a desire to walke inoffensively. Hee that loveth his brother, *there is no occasion of stumbling or scandall in him*.

1 Iohn 2. 10

Lastly, the true love of Gods children, will make a man grow up faster in Jesus Christ, and in all grace and holinesse.

Eph. 4. 15.  
16.  
1 Thess. 3.  
12. 13.  
1 Iohn 5. 2.



5. *Faith.*

**I**N as much as there are divers kinds of Faith; and experience shewes in many that, give no signes of repentance, that they will not be beaten from a confident perswasion that Christ died for them: even for them in particular: it stands us in hand to try our perswasion by the true rules of Scripture; and if it will abide the triall of the touchstone, wee may lay it up as hid treasure, and a wonderfull grace of God; and if otherwise, wee may repent of Presumption, as a deceiveable sin.

Faith may betried,

1. By the cause.
2. By the properties.
3. By the concomitants.
4. By the effects.

For the first, true Faith cometh by the hearing of the word preached. It is no naturall endowment, not gotten by naturall helps;

helpes; but first is wrought by the holy Ghost in the preaching of the Gospell, as is plain by the Apostle: *How shall they believe in him, of whom they have not heard; and how shall they hear without a Preacher?*

Rom. 10. 14.

Secondly, there are six properties of Faith.

First, it accounts all things most base, in comparison of the knowledge of Christ, and the love of God in him. Christ is more precious than all the world besides.

Phil. 3. 9.  
1 Pet. 2. 6.

Secondly, it will receive the testimony of Gods faithfull Ministers out of the Word, against all the world.

2 Thes. 1.  
10.

Thirdly, it is such a perswasion as cannot abide hypocrisie, but purgeth the heart of it, as of a most hatefull sin, and is therefore called *unfained*.

2 Tim. 1. 5.

Fourthly, it will *endure trial*: cast it into the fire of tribulation, and manifold afflictions and disgraces, and temptations, yet

1 Pet. 1. 7.  
2 Tim. 1. 13.

yet *it will not perish*, nor bee *ashamed*: it is a *plate* for the *breast*, and a *helmet* for the *head*, *1. Thes. 5. 8. Ephes. 6.* Whereas the best faith, that is not the *faith of Gods Elect*, will prove but *drosse*, if it bee cast into the furnace of *Temptation*, further then it is supported by carnall ends and helpes.

Luke 8. 13.

Acts 24. 14.

Fiftly, it will *beleeve all things* that it apprehendeth to be required, threatned, or promised in the Word. To beleeve some things, may bee in other kinds of faith; especially such things as stand with reason, affection, common opinion, &c.

Isay 28. 16.

Sixtly, in affliction it layeth hold on Gods promise or providence, so as it will rest with quietnesse, trust and patience, and *not make haste* to the use of evill and unvarranted meanes. *Hee that beleeveeth, maketh not haste.*

Thirdly, it may bee tryed by the

the Concomitants of it :  
for,

1. It is sealed by *the holy spirit of promise*. For in every Believer, the promised Spirit doth print in his heart the saving graces of Christ; from the sight of which, as from so many markes, compared with GODS promises in his Word, ariseth by the effectuall working of the Spirit, this assurance or perswasion of Faith. For though grace and faith be given together, and grow up together, yet the assurance of faith discovers not it selfe till it discerne those companions of it, with which it is daily encouraged, and confirmed and settled. That faith that can be without sanctification of the Spirit, is not the faith of Gods Elect.

2. It is joyned with *a good and pure conscience*. Hee that is truly perswaded of Gods  
C love

Ephes 1.13.  
14.

2 Thes. 3.  
13.

1 Tim. 1.  
5, 19.  
1 Tim 3.9.  
Heb. 10.22.

love in Christ, maketh conscience of all his wayes, to seeke or doe the good God requires, and avoid the evils God forbids.

3. It is joyned with a *spirit of discerning*, or wisdom in matters of salvation: the mind being enlightened, to observe in some comfortable measure, the meaning of the Holy Ghost, in all things needfull to salvation, in use of the word, through the power of Gods ordinance; so as the very simple may and doe attaine to a holy kind of insight, and *sharpnesse of judgement*.

Pla. 119. 130.  
Prov. 1. 4. 8.  
5. 9.

Fourthly, the true *beleever hath a witnesse in himselfe*, even the witnesse of the Spirit of Adoption, infallibly certifying him of Gods love and his adoption.

1 Ioh. 5. 10.

Rom. 8. 15.  
16.

Fiftly, faith may be discerned by certaine effects of it: for,

1 Pet. 1. 8.

1. It breedeth joy *unspeakable*

*ble and glorious: and that either, through the sense of GODS favour and presence, or in the hope of glorie to come.*

Rom. 5. 2.

2. It puts on and applies a *righteousnesse, that is not by the workes of the Law*, but in Christ onely.

Rom. 10.

3. It will make a man *speak* in the confession, profession and defence of the truth of God. *I have beleevd, therefore I spake.*

2 Cor. 4. 13.  
14.

4. It workes the longing desire of GODS presence of glory.

2 Cor. 5. 7.  
Gal. 5. 5.

5. It workes an effectuall *love* of God and Gods children; and sheweth it selfe by the fruits of love.

Gal. 5. 6.

6. It will maintaine a Christian in some measure of sufficiency, and contentment in all estates. *The just shall live by faith; not by friends, money, earthly hopes or helpes, &c. for*

Hebr. 2. 5.  
Rom. 1. 17.

Gal. 2. 20.

it will make a man to lay hold upon Gods promise ; and works an inward trust in Gods never failing providence, so as he will leave the successe of all his labours or meanes to God.

Rom. 3. 17.  
Gal. 3. 22.

7. It *excludes boasting* of our owne labours, praises, gifts, and workes, and in the same measure works humility, that it worketh any other grace.

1 Iob 5. 4, 5

8. It *overcommeth the world* ; so as profits, credit, pleasures, carnall friends or hopes doe not sway and rule the believer, but he willingly and patiently rests in the treasures and pleasures of a better World, yielding himselfe over to bee guided by Christ and his truth, to the death.

Psal. 48. 14.

Act. 15. 9.

9. It *purifieth the heart* from ignorance, wicked imaginations, carnall desires, sinfull perturbations, and all sorts of secret and inward sins. And this it doth by causing a man daily to seeke

seeke pardon for them in Christ, and by casting them out by confession and sorrow: in the same measure desiring inward puritie, that it rejoyceth in Gods love.

10. There is a spring of grace in the heart of every believer, whence flowes daily the exercise of sundry saving graces, which can never bee utterly dried up in the heart of a Christian; and that is it our Saviour Christ meaneth when hee saith, *Out of his belly shall flow rivers of living water.*

*Ioh. 7. 38.*

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*6. The Spirit of Adoption.*

**T**He Spirit of Adoption in the hearts of Gods children may be discerned,

First, by the *fire* of zeale and holy affections, with which it fills the hearts of Gods children;

*Mat. 3. 11.*  
*Ephes. 5. 19.*



especially in the use of Gods ordinances, to the information, and reformation of their lives.

1 Thes. 1. 5.

Secondly, by the *much assurance*, which especially at some times worketh in the heart.

2 Tim. 1. 14

Thirdly, by a daily holy strife, to preserve grace given us, and to prevent falling away.

Isay 30. 31.

Fourthly, by secret suggestion or direction, by which GODS servants are reclaimed when they goe out of the way, either on the right hand or on the left.

Isay 4.

Fifthly, by the assise it keepes in the heart of a Christian, as a *spirit of judgement*, by which hee is made to watch, arrest, accuse, condemne, and restrain himselfe from every evill way, according to the rules of the Word, and before Gods holy presence.

Sixrhly, by libertie from the power of reigning and presumpt-

presumptuous Sins. *Where the Spirit of G O D is, there is libertie.*

2 Cor. 3.17.  
Rom. 8. 10

Seventhly, by the groweth and flourishing of true grace.

Esa. 44.3.4.

Eighthly, by *unspeakable joyes*, felt in the presence of G O D, in the due use of his ordinances; by which a Christian is inflamed to the love of G O D and all holy duties, and abased to the dust in the sense of his owne vilenesse: called therefore the *joyes of the Holy Ghost*. For, as for carnall joyes or illusions, either they are not felt in the use of Gods ordinances, or else they breede pride, and conceited securitie.

Rom. 14.17

Ezek. 39. ult.

Ninthly, by requests and *supplications*, affectionatly and with confidence powred out unto God as a *Father*.

Rom. 8.15.  
Zach. 12.10.  
Ephes. 3.12.

## 7. VPRIGHTNESSE of Heart.

**I**F thou wouldest make triall  
of the truth and uprightnesse  
of thy heart, thou must seriously  
examine thy selfe,

Psal 32. 2.  
Ioh. 1. 4.

First, whether thy *Spirit be without guile*: more desirous to be good, than to bee thought to be so; and seeking more the *power of godlinesse*, than the *shewes of it*.

Prov. 10. 6, 7

Secondly, whether thou love all good things as well as one, and hate all Sinnes as well as one.

Math. 5.

Thirdly, whether that thou canst *love and forgive thine enemies*, that hate, and disgrace, and wrong thee, as well as thy friends, that either wrong thee not, or but by infirmitie.

Iob 11. &  
2. 3. 10.

Fourthly, whether thou canst be content to receive evil at Gods hands

*hands as well as good, without murmuring or letting goe thy integrity; being carefull to approve thy selfe to God, without respect of reward, yea though trouble did befall thee.*

Fiftly, whether thou dislike sinne in all, even in those that are most neare and deare unto thee.

1 Kings, 15.  
12, 13, 14.

Sixtly, whether thou find in thy heart a resolution to *turne from nothing that God commandeth thee all the dayes of thy life.*

1 Kings, 15.  
3. & 9. 4.

Seventhly, whether thou be *innocent from the great transgression.*

Psal. 19. 13.

Eightly, whether thou find an inward combat and strife against secret sins as well as open sins, bewailing the transgressions against the inward worship of God, as well as against the outward.

Ninthly, whether thy heart be humble, patient, teachable and tractable

Heb. 2. 4.  
Pro. 21. 29.

1 Chr. 28.9. tractable in some holy measure, increasing herein by the use of Gods ordinance. An upright heart is a willing heart.

Gen. 17. 1. 10. Whether thy desire be to *walke as in Gods presence.*

Iob 8.5,6. 11. Whether thou find a desire to bee rid of sinne, and to humble thy selfe for it, in prosperity as well as adversity, and in the beginning of afflictions as well as in the extremities of them.

Psal. 77.10, 11. 12. Whether in wrongs and disgraces, when thou art innocent, thou canst (in the sense of thine owne unworthinesse of Gods love) make God thy defence, resting in his favour and acceptance.

Psal. 33.1. 28. 119.7. & 140.13. 13. Whether thou doest endeavour to glorifie God, as well by giving thanks for blessings and graces, as by praying for supply of wants, or pardon of sinnes.

14. Whether thy heart bee  
sted.

stedfast and settled, without lying, flattering or dissembling, so seeking and praying for pardon, and deliverance in adversity, that thou wouldest practise it after release. This was a signe the Israelities were *not upright*, in that they would *crie to GOD in their distresse*, but not care for their voves and promises, so soone as they were delivered.

Psal. 78. 36.  
37.

15. Whether *the Word of GOD doe thee good above all things.*

Mich. 2. 7.

16. Whether *thy praise be of God, and not of men.*

Rom. 2. 29.

17. VWhether thou doest serve GOD *with thy whole heart*: and not having *a heart and a heart*, either vvavering or *divided*. For unlesse the vvhole resolution of thy soule, vvith the utmost of thy desires, bee to vvalk in Gods vvayes, thy heart is not upright.

2 Chro. 6.  
14  
Psal. 119. 34

2 Chro. 19.  
8, 9.

18. Whether there bee in thee a *faithfull heart*, to deale faithfully in the charge and calling, in which thou art, and to discharge it in the conscionable feare of God.

Psal. 33. 5.  
11.

19 Whether there bee any sinne thou couldest not willingly judge thy selfe for, without hiding it, so soone as thou knowest it to bee a sinne. This is the joy of a Christian, in the sense of his owne wants and weakenesses, that though hee have many finnes, yet there is no sinne but hee willingly acknowledgeth it unto God,

Psal. 101. 2.

20. Whether thou be good at home, as well as abroad.

Psal. 119. 1.  
Deut. 18.  
12, 13.

21. Whether thou canst bee contented to make the Law of God thy onely Direction in all things.

Prov. 23.

22. Whether thou canst be as carefull to persevere in grace, as once to be good.

23. Whether thou *keepe thy selfe*

*selfe from thine owne iniquitie.*

24. Whether thou doest conscionable endcavour to forsake thy particular, formerly beloved and speciall sins.

2 Sam. 22.  
24.

25. Whether thou bee free from the reigne of *frowardnesse* in thy way, or *perversenesse* of thy lips.

Pro. 11. 20.  
& 19. 1.

8. *Holy desires.*

**O**ur Desires may bee tried five waies. First, by the objects of them. Secondly, by the qualities of them. Thirdly, by the concomitants or companions of them. Fourthly, by the effects or consequents of them. Fifthly, by the causes or antecedents of them.

For the first, those desires are meant in the promises, that are carried after things above nature,

Psal. 73. 25.



Psal. 73. 25. nature, as the favour of God,  
 the pardon of Sins, the righte-  
 Math. 5. ousnesse of Christ, the presence  
 Heb. 11. 10, of God and the Saints in the  
 16. new Jerusalem, the comming  
 Rev. 22. 17, of Christ to judgement, victo-  
 20. ric over the dearest Sins, the  
 Rom. 7. removing of spirituall judge-  
 ments, the damnation of their  
 Esay 63. 17. owne soules that *Israel* might be  
 Rom. 9. 3. saved, and such like.

There are three principall qualities in the holy desires of Gods elect: for,

First, they are *ferie*, that is, such as cause the *heart* of man to  
 Luke 12. 49. *burne within him*, with some  
 measure of zeale for Gods glo-  
 ric, indignation at Sin, and fer-  
 vent affection in Gods service: whereas the desires of the wic-  
 ked, at least are either dull  
 and cold, or transported by  
 wrong ends, to the favouring  
 of Sin.

Secondly, they are constant;  
 both because they are renewed  
 daily

daily, as the metaphors of *hunger and thirst* doe import; as also because they are alike carried to the eternall fruition of the things desired, as to the present enjoying of them. Gods servants desire the favour of God, the abolishing of sinne, the possession of grace, not to serve a turne for the present; but to be enjoyed as their portion for ever. For looke how the man unregenerate desireth to commit sinne, so doth the regenerate desire to forsake it: but the former in some sinnes doth commit them with a desire ever to sinne, and a secret discontentment to thinke that at any time hee should not be able to sinne. Even such a contrary desire is there in Gods Elect truly called, they so desire not to sinne, as it is their grieve to thinke that at any time they should againe sinne; yea affliction doth not quench them; but

Esa. 26. 9.

Psal 27. 4.

1 Pet. 2. 2.

Psal. 63. 1. 2.

Acts 2. 37.

Rev. 21. 6.

but many times inflame them.

Thirdly, they are *not idle*; which may appeare three waies.

First, because they are carried after the meanes of good, as well as good things themselves; and that in a greater measure too. Secondly, because they are attended with a resolution to doe any thing that their desires may bee accomplished.

They aske, *What should they doe to bee saved?* as taking it for graunted, that they must bee industrious in GODS worke.

There is no Labour, but they would endeavour to doe it, so the Lord would bee mercifull unto them, to grant them their desires: yea, when they have done all, they still are humbled because they can doe no more, nor no better. Thirdly, they cannot rest till in some happie measure *they overcome* the most masterly corruption either of nature or life.

Thirdly,

Thirdly, holy desires are accompanied,

First, with a supernaturall valuation of the worth of spirituall things; accounting them *Pearles* of the best price, not too deare bought, if they *buy* them vwith the sale of all they have: and contrariwise, accounting themselves exceeding poore and distressed, if they want them, or the meanes of them, *esteeming Gods loving kindnesse better than life.*

Math. 13.  
45, 46.

Psal. 42.

Psal. 63. 1.

Secondly, vwith a voluntarie forsaking of the unnecessarie pleasures and profites of the vworld; thankfully *receiving the Promises of a better Life*; and easily *confessing, that they are strangers and pilgrims on the earth.*

Heb. 11. 13.

Thirdly, with a constant and secret meditation of heavenly things desired. What one desireth fervently, he thinkes on almost continually.

Esa. 26. 9.  
Psal. 63. 1, 6.

Fourth-

Fourthly, holy desires shew themselves by divers effects or consequents of them, especially if they be satisfied:

Pro. 11. 23.  
Rom. 7. 25.

First, they chase out *evill desires*, and raise up a daily combat against the most secret corruptions of nature.

Lam. 2. 19.

Secondly, they excite a frequency and fervencie in prayer to God in secret:

Esa. 35. 78.

Thirdly, they worke a resolution to walke *in the way that is called holy*: yea so gracious is the Lord, that the most simple (if their desires be most true) attaine to some happy measure of reformation.

Psal. 63. 5.  
Ier. 31. 25,  
26.

Fourthly, if the Lord grant their desires, there followes,

First, a Heavenly kinde of satisfaction, and contentation, vvith singular delight in the soule.

Psal. 63. 4.

Secondly, the vvowes and wishes of infinit and eternall thankfulness.

Third-

## *The Spirit of Prayer.*

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Thirdly, a growth and springing up as among the grasse, or as Willowes by the water courses.

Esay 44. 3.  
1 Pet. 2. 2.

Lastly, they arise from a broken and humbled spirit: and the more they are inflamed, the more humble the continue to be.

Mat. 5. 4,  
5. 6.

## *9. The Spirit of Prayer.*

**H**EE that calleth on the name of the Lord aright, discovereth the Spirit of grace and prayer in his heart by these things.

1. He askes according to Gods will.

1 Ioh. 5. 14

2. He prayes with perswasion that God will heare: *hee beleeueth he shall have it*: he praies in faith and assurance of heart before God.

Mar. 11. 14.  
Iam. 1. 6. 7.  
Psal. 6. 9.  
1 Ioh. 3. 19.  
21.

3. Hee prayes in the name of Christ,

Ioh. 14. 13  
Pfal. 86. 1. 2  
& 143. 4.

*Christ*, in the sense of his owne  
vilenesse, by reason of his wants  
and sinnes.

Iob 27. 10.  
Psal. 116. 2.

4. He will *pray at all times.*

Iam. 5. 16.  
Psal. 6. 8.

5. He is *effectually fervent*:  
he hath the affections of prayer.

Psal. 6. 8, 9.  
& 39. 12.

6. Prayer makes him exceed-  
ing weary of the world, and  
willing to forgoe societie with  
the workers of iniquitie.

Rom. 8. 26,  
27.

7. *When he knowes not how to  
pray as he ought*, the Spirit pre-  
pares his heart, excites holy de-  
sires, supplies with words and  
power of affection, or else work-  
eth inward *unexpressable grones.*

Psa. 3. 4. 5. 6.  
Psa. 116. 1. 7

8. Hee findes a holy rest  
and quietnesse in his conscience  
and heart, with spirituall bold-  
nesse and confidence of trust in  
God, if the Lord *heare us graci-  
ously.*

Psal. 91. 15,  
17.  
Ier. 33. 3.

9. He finds *answers* from God,  
by the witnesse of the Spirit of *A-  
doption*: in which the Lord deals  
sometimes wonderfully with  
his people.

Esa. 31. 19.  
& 58. 9.

10. He

10. He loves God exceedingly for hearing his prayer; and desires to *keepe himselfe in the love of God.*

Psal. 116.1.

Iude 20.

11. His Prayers proceede from a heart that loves no sinne: but vwillingly *departeth from iniquitie*, and desireth to keepe his Commaundements; and to doe that *which is pleasing in Gods sight.*

2 Tim. 2.

19. 22.

Iob 3. 5, 6.

1 Ioh. 3. 22.

12. Hee loves Prayer in others.

2 Tim. 2. 22.

13. Hee is oftentimes dissolved into much sorrow for his sinnes, while he stands before the face of God.

Zach. 12. 10

Psal. 55. 1, 2.

14. He feeleth the confidence of assurance that God is his Father.

Gal. 4. 7.

Rom. 8. 15.

15. If the LORD be silent, and answere not, but hides his face; his Spirit *fayleth*, and hee is *as one that goeth downe to the pitt*: it troubleth him as a sore crosse; and contrariwise.

Psal 82. 1, 8.

88. 13. 14.

15. & 143. 7.

Ioh. 16. 23,

24.



Psal. 96. 10.  
13. & 142.  
3, 5.

16. Prayer is his chiefe refuge, and hee vwill pray, though Prayer bee in never so much disgrace; and povvre out *his complaint*, and *shew all his trouble.*

Psal. 86. 3, 4.

17. He strives against deadnesse of spirit and distractions, as a heavie burthen.

### 10. *The Obedience of Christ.*

**O**VR Obedience will bee approved and accepted in Christ, if it bee an Obedience that will beare tryall in the rules following:

Deu. 30. 20.  
Ioshr. 22. 5.

First, if it arise out of love to GOD and goodnesse. The obedience of GODS Elect *is from the Heart*, not constrained, but voluntarie: Their hearts being enflamed with the sense of GODS goodnesse, and

and humbled vwhen they have done their best , that they cannot bring more glorie to God. It is a ready obedience, without repining, excuse, or delay.

Math. 4. 19

Rom. 6. 17.

2. If it bee *in all things with respect to all GODS commandements.* A wicked man may obey in many things ; but there is some one Commandement hee vvould bee dispensed vvithall , as *Herod.*

Exo. 23. 26.

1 King. 9. 4.

Ier. 11. 4.

Ioh. 15. 14.

Act. 13. 22.

Deut. 30. 2.

5. Hee can bee content to obey against profit, pleasure, credit, libertie, ease, or the liking of the world, or carnall friends, preferring Gods Commandements *above all things, yea life it selfe.*

Ier. 35.

Heb. 11. 8.

Gen. 22. 12.

Pro. 7. 2.

Acts 5. 29.

Mat. 16. 25.

4. If it follow the conscionable practise of the duties of mortification of sins past or present. The reformation and profession of such people as did never in secret humble their  
soules

1 Pet. 1. 22.

soules for sinne may be much suspected : for our hearts must bee *purified to obey the truth.*

Phil. 2. 12.

5. If it bee *in absence as well as presence* ; in all companies as well as any ; before meane Christians as before the best ; at home as well as abroad.

Gal 5. 7.  
2 Kin 18. 6.  
Psal. 106. 3.

6. If it bee *alwayes*, as well as for a fit.

Heb. 13.  
2 Thes. 3.

7. If wee beleeve and obey GODS Ministers, as the Overseers of our Soules and lives, directing us out of the Word, as well as if wee were commanded immediately from God.

Rom. 10. 16.  
Rom. 16. 26.  
2 Thess. 1. 1.

8. If wee obey in the commandements of Faith, as well as life ; submitting our selves to God, as well by beleeving as by doing ; yeelding our service as well to the *Gospel*, as to the *Law*.

9. If wee obey in the *least Commandements*, as well as in the

the greatest ; making conscience of the smallest things, required or forbidden in the Word.

10. It is an obedience that follovvcs the *Sanctification of the Spirit*. Holy Duties without, they flowe from holy graces within: neither can the life bee holy before God, if the heart be not made holy by the grace of Iesus Christ.

11. It is joynd vwith the *reigne of no sinne*. A Christian that truely obeyes GOD, may have many sinnes, but there is no sinne to which hee *yeeldes himselfe* wholly over, by secret vowes and resolution, *as a Servant to obey it*: hee may taylor in his Obedience, so as hee cannot doe vvhat GOD requires, as hee requires: but yet hee *consents to obey*: and his vvill is to hyre himselfe to doe GODS worke as well as hee can. And to this ende

D

hee

Mat. 5. 19.  
Gal. 5. 7.

1 Pet. 1. 2.

Rom. 6.

Eph. 1. 19.

Pſal. 119. 2.  
Deut. 6. 25.  
Ioh. 3. 22.

hee hearkeneth to his voyce, and ſeekes God with his whole heart, that hee may keepe his teſtimonies, hee conſenteth to obey, and obſerves to doe: Hee comes to the light, that his deeds may be made manifeſt.

Ioh. 9. 31.  
Pſal. 66. 18.

Laſtly, our obedience is right and acceptable, if God heare our prayers; for God heareth not ſinners. And David ſaith, If there were wickedneſſe in his heart, God would not heare his prayers.

## II. Saving Knowledge.

**S**aving Knowledge may be tried:

1. By the objects.
2. By the cauſes.
3. By the concomitants.
4. By the properties.
5. By the effects.

For the firſt, by this knowledge the Elect are enlightened by

by the *Spirit of Revelation.*

1. To conceive aright of the nature of God, in some measure propounding before the eye of their minds the Lord, as he is revealed in the Word, at least by way of negation casting out all likenesses of any created nature.

Ier. 9. 24.

2. To understand the true manner of Gods worship.

Ier. 4. 12.

3. To *know their owne iniquities* and vilenesse, in respect of corruption of nature and life.

Ier. 3. 12.

4. To *know Christ* as their Saviour.

Phil. 3. 9, 10.  
2 Chro. 2. 2.

5. To know God in Christ.

Iohn 17. 3.  
8. 19.

6. To know the *forgivenesse of their owne sins.*

Ier. 31. 34.

7. To know the *voice of Christ*, discerning it in some measure from the voice of a *Stranger.*

Ioh. 10. 4.

8. To know their owne conversion, and all needfull holy things.

1 Ioh. 3. 14.  
Pro. 9. 10.

2 Cor. 13. 5.  
1 Chr. 2. 12.  
Ioh. 14. 10.  
17.

9. To know the things given them of G O D, and especially the inhabitation of the Spirit of Christ.

Luke 1. 77.

10. To know their owne salvation.

Secondly, this knowledge may bee discerned from other knowledge, by the causes: for,

Mat. 16. 17.

1 Cor. 1. 30.

1 Cor. 2. 7.

1 Ioh. 2. 27.

& 5. 20.

1. *Flesh and blood hath not revealed it; it is Wisdome in a Mysterie; it is given of G O D in Christ, by the anointing of the Spirit.*

Hos. 6. 1, 2, 3

2. *Affliction of Conscience breeds the sense and experience of it in many, who never came to sound knowledge, till they have beene Wounded by the feeling of G O D S wrath, or their owne sinnes, or the venomd temptations of Satan.*

Ps. 30. 8, 9.  
10.

3. *It is quickned and nursed by the sweet refreshings and contentments felt in G O D S house.*

4. It

4. It is founded upon the true *Feare of G O D*; the very first *beginning* of it, is excited by the *Feare of G O D*; and it groweth as holinesse, grace, and good vvorkes grovv in us.

Thirdly, it hath fixe companions of it among the rest that in speciall attend it:

1. *The love of the Law.*

2. A holy estimation of it above all possessions, shewed, in that a Christian *above all getting, labours to get this Understanding*; and rejoyleth in it as the fairest Ornament.

3. Teachablenesse.

4. *A savour of Spirituall things.*

5. *Sence*, that is, inward feelings of the power of the Word and ordinance of God.

6. The love of Gods children, which aboundeth as this knowledge growes.

Pro. 1. 7.  
Iob 28. 28.

Col. 1. 9.  
1oh. 7. 17.  
2 Pet. 3. 18.

Psal. 119.  
97. 98.

Phil. 3. 8.  
Pro. 3. 3, 4, 7.  
& 7. 4. & 8.  
9, 10.

Pro. 8. 9, 17.  
Esay 28. 9.  
Rom 8. 5.  
2 Cor. 2. 14.

Phil. 1. 9.

Phil. 1. 9, 10.



Fourthly, it hath sixe properties :

1. It is *affectionate* ; it is not *written* in the head , but *in the heart and bowels*.

Ier. 31. 34.

2. It *tends to action* and pra-  
ctise.

Dent. 4. 6.

Pfal. 111. 10.

Esay 33. 6.

Ioh. 8. 55.

1 Ioh. 2. 3.

& 3. 24.

Phil. 1. 9. 10.

Ier. 31. 34.

3. It is constant and inde-  
libile ; it hath deepe impressi-  
ons , and *much assurance* , so as  
it is not easily unsetled with  
the pusses of contrarie doctrine,  
nor can it bee extinguished by  
trials or afflictions ; therefore it  
is said *to be written upon their  
hearts*.

Pro. 4. 5. 6.

Ephes. 4. 13.

4. It is sincere : for , first  
it inclineth to receive *all Truth*  
as well as any Truth : Second-  
ly , it will receive the Truth ,  
though it bee against reason ,  
common opinion , profit , or the  
like.

Ioh. 16. 13.

1 Cor. 3. 18.

1 Cor. 2. 7.

5. It brooks not the *impotent  
rudiments and beggerly* inventi-  
ons of men , in the things of the  
kingdome of I.esus Christ.

6. It

6. It leades a man principally to *understand his owne way*: and by it a man *teasheth and admonisheth himselfe*.

Pro. 14. 8.

Col. 3. 16.

Lastly, it beareth *Fruit better than Gold*, Prov. 8. 19. And by the fruits or effects, it may be knowne:

1. It casteth out conceitednesse, Diffidence, Insensiblenesse of GODS mercies and judgements, and unthankfulnesse. Hee that hath true Knowledge, will not *lean to his owne naturall Wisedome*; he will *trust in the L O R D*, and *acknowledge him in all his waies*.

Pro 3. 5, 6.

2. It makes a man humble and lowly: in the same measure that one abounds in true Knowledge, in the same measure, hee is made more lowly and meeke, and carefull in all his waies. No *Scorner can fixde this Wisedome*.

Pro. 8. 13, 14.

Eſay 11. 9.

3. It mortifieth boisterous and unruly, hatefull and hurtfull affections: it will make a *Lyon* become a *Lambe*, and a *Beare*, or a *Wolfe*, or a *Cockatrice*, to be willingly guided, even by a *little child*, &c.

Rom. 8. 6.

4. It extinguisheth or greatly dulleth the favour of earthly things, and makes a man heavenly minded.

Iam. 3. 17.  
18.

5. This and such like other effects, are altogether set downe by the Apostle *James* in his third Chapter, and the seventeenth, and eighteenth verses.

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## 12. Love of God.

OVR Love to God may be knowne:

Ephes. 6. 24.

First, by the sincere and *incorrupt love of the Lord Iesus*, the Son of his love.

Secondly,

Secondly, by the love of his Image, all the Saints of G O D, *that are begotten by him.*

1 Iohn 5. 1

Thirdly, by the base estimation of the World, and the lusts thereof: for *If any man love the World; the love of the Father is not in him.*

1 Iohn 2. 15

Fourthly, by our deliberate inward inflamed estimation of G O D above all things; *accounting his loving kindnesse better than life; and the signes of his favour, our greatest joy.*

Psal. 63. 2.  
10. 11.

Fifthly, by our delight in his presence; which is then approved:

1. If wee love to speake often to God by prayer, and heare him speake often to us in his other ordinances.

Psal. 34. 5.  
& 37. 4.

2. If wee love and long for his appearing.

1 Tim. 4. 8.

3. If we bewaile his absence as a bitter crosse.

Cant. 3. 1.

Psal. 16. 8.

4. If wee *set the Lord daily before us.*

Psal. 26. 8.

5. If we *love his house.*

Iohn 14. 21.

1 Ioh. 4. 17.

Sixthly, by *our care to keepe his Commandements, and to bee as hee is in Holinesse; which may bee further tried:*

1 Ioh. 5. 3.

1. If wee *willingly receive his Commandements: for this is the love of G O D, that wee keepe his Commandements, and his Commandements are not grievous.*

Deut. 10. 12.

2. If wee *serve him with all our hearts and all our soules.*

Deut. 11. 22.

Iosh. 22. 5.

3. If it be *our care to walke in all his wayes, and not to offend in any thing.*Seventhly, by *our sensiblenesse of his dishonour; if wee be more vexed for his dishonor, than our owne disgrace.*

Psal. 63. 2, 3.

4, 6, 8 &amp; 107

22.

Iob 36. 24.

Deut. 6. 12.

Eightly, by *remembering his benefites, and magnifying his mercies: for what we love, we easily praise.*

Ninthly,

Ninthly, by our care, not onely to *doe his will*, but to *please him*: being more encouraged with *his praise* and approbation, *then the praise of all men.*

Exod. 15. 2.  
1 Chr. 28. 9.  
1 Cor. 7. 13.  
Heb. 12. 28.

10. By a willingnesse to *suffer* any thing for his sake.

Ioh. 21. 15.  
to 19.

11. By a detestation, as of all sinne, because God hates it; so of sinners, because they hate God.

Psal. 97. 10.  
Psal. 139.  
21, 22.

12. By our desire to stirre up our affections after God; avoyding what might steale away our hearts from him, and delighting in all the wayes, by which our hearts might be inflamed towards him, and to this end *taking heed to our selves.*

Iosh. 23. 11.

13. By our running to him in all adversitie, making him our *defence, our rocke, our refuge* in all trouble. To them we first run to make our mone, whom we most love.

Psal. 18. 22.

14. By

Luke 7. 44.  
45, 46, 47.

14. By our willingnesse, affectionately to doe the meanest office unto GOD, or Christ, or Christians for his sake. This was a signe that *Mary loved much*, because shee was content to *wash with her teares*, and *wipe with her haire*, the very feet of Christ.

1 Cor. 3. 3.

15. By our humilitie in the sense of GODS love to us. For ever, the more a Christian discovers GODS love to him, the more his affection to GOD, makes him seeme base, and vile in his owne eyes.

Deut. 30. 6.

16. By our sorrow for our sinnes, and willingnesse to forsake and cut off from us the most gainefull and pleasing corruptions. This is meant by *the circumcision of the heart*, that we might love God.

13. The

13. The Sacraments.

**T**H'E Sacraments are sure Seales, and infallible pledges of GODS love and our salvation, to the *Worthy Receiver*: and hee receiveth worthily,

First, that desireth to search his heart, and *examine* his life, before he receive.

1 Cor. 13.

Secondly, that *Discerneth the LORDS Bodie*: that meditates oft, and is in knowledge infallibly perswaded of the inward and effectuall presence of the Lord to the worthy Receiver.

Thirdly, that catcheth with sowre Hearbes, that is, that comes with some measure of sense and feeling of the burthen of his sinnes, and desireth to make them his greatest sorrow.

Exod. 13.

Fourthly,



1 Cor. 5 8.

Fourthly, that resolveth and purposeth, and invvardly covenanteth in his Soule to devote himselfe to God and godlineffe; and to strive against everie sinne that hee knowes may offend God.

Math. 16 16

Fifthly, that constantly desireth to beleve GODS mercie in JESVS CHRIST, to his ovvne Soule in particular; and comes with a perswasion in some measure of *the operation of GOD*, in the invvard Grace of the Sacrament.

Col. 2. 12.

Sixthly, that feelles the joyes of GODS *presence*, and the vvorking of GODS Spirit, *inwardly sealing* in his Heart, the perswasion of his interest in GODS promises, bearing witness to his spirit, that God is graciously reconciled in Christ, and his finnes are pardoned, &c.

Eph. 1. 13.  
1 Chr. 1. 22.

Seaventhly, that loveth all  
the

the brethren, and desireth to be furthered in all holy Communion with them, both in grace and glorie; being readie to vvittnesse before GOD and men, his resolution to honour and cleave to them above all other professions and sorts of men in the world.

1 Cor. 10.

Eighthly, that desireth to live in peace and godly Unitie, and vvillingly forgiveth all that have trespassed against him.

Mat. 5. 6. 14

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14. *The feare of God.*

**T**HE true feare of God, may be discerned; first, by the effects; secondly, by the properties of it.

First, the true feare of God, worketh a care and endeavour to serve God, and keepe his Commandements; and by the feare

Deut. 6. 13.  
& 8. 6.

of

Pro. 8.13.  
16. 6.  
Rev. 15. 4.

Pro. 14. 2.

of GOD. Men depart from evill. For it teacheth men to hate evill, as pride, arrogancie, the evill way, and a froward mouth. The wise man saith, *Hee that walketh in Vprightnesse feareth the LORD*; and by that signe hee may be knowne; even by a conscionable care to walke uprightly with GOD in holy life.

Mat. 10. 28.

Esa. 8. 11. 13

Secondly, it casts out carnall feares. Hee is not in much feare of men, that *can kill the Bodie*, that is truely touched with the Feare of God *that can destroy both body and soule*; Hee *feares not their feare*, nor the feares of the wicked men, but in some measure *sanctifies God in his heart*.

Pro. 1. 7.

Thirdly, it maketh a man desirous and capable of saving knowledge. For *this feare of God, is the beginning of Wisdome*.

Secondly, there bee five pro-

properties of the true feare of God.

First, it is sincere : for he that truly feares God,

1. Feares Gods *offence* as well as *punishment*.

2. Hee will feare Gods *presence*, being carefull to avoid such sinnes as no eye sees but Gods.

3. Hee will feare GOD though hee sees no reward in his hand.

4. Hee *feares Gods Word*, and is more troubled and humbled by the threatning of it, than by the threatning of any mortall man ; and will obey the voice of Gods servants, whatsoever comes of it.

Psal. 1. 19.

5. Hee will obey against reason, affection, profit or pleasure. For so saith the Lord to *Abraham* : *Now I know thou fearest God, seeing thou hast not with-held thy Sonne, thy onely Sonne.*

Gen. 22. 12.

Secondly,

Deut. 10. 12.  
20.

Esay 29. 23.

Hos. 3. 5.

Mat. 4. 2.

Psal. 31. 19.  
& 115. 11.  
& 147. 11.

Psal. 119. 79

Secondly, it is filiall, not servile; which may appeare in five things: for first, it is joyned with the love of GOD; and so is not the feare of reprobates. Secondly, it is not compelled by feare or sence of judgements, but excited by *the sence of Gods goodnesse* and mercie. For so the converts in *Hosea* are said to *feare God and his goodnesse*. Thirdly, it guides the heart of man to runne to GOD, and not from GOD; to be healed of the wounds made by sinne, and to be protected, striving even before God, to recover and get strength against the sinnes that trouble them. Fourthly, it makes a man trust in GOD; and ever the more it increaseth, the more it worketh affiance and confidence in Gods mercy. Fifthly, it causeth a man to love and cleave to such as are Gods Children, though they bee in disgrace

disgrace with the World.

Thirdly, it is a *speaking feare*; it will speake to GOD by prayer, and to men by conference: It cannot bee silent, but will speake in defence of GODS glorie and truth, and seekes to drawe others from sinne.

Mal. 3. 16.

Fourthly, it is a contenting feare: it findeth treasures in godlinesse, and is satisfied with his portion, and will abide satisfied; whereas the feares of the reprobates are either full of inward horroure of conscience, or perturbation in the heart.

Esa. 33. 6.

Pro. 19. 23.

Fifthly, it is constant: it is not for a fit, but alwaies; not in sickenesse or misery, but in prosperitie or all aboundance; and contrariwise, not in prosperitie onely, when men may feare God without danger, but in trouble also.

Eccles. 8. 12.  
Deut. 6. 24.

## 15. Love of Enemies.

**O**VR love to our Enemies is sincere :

Mat. 5. 44.

1. If we can *pray* for them.

Psal. 35. 13.  
14.

2. If wee can voluntarily mourne and *humble our soules* for them in their distresses.

3. If wee truly *desire their conversion* ; and find that wee could love them unfainedly if they had repented.

Mat. 6. 14.  
15.

4. If we can *forgive* them their trespasses against us.

5. If wee bee more grieved for their *Sinnes* against GOD, than for their *Wrongs* to us.

6. If we can acknowledge freely their just praises.

1 Pet. 3. 10.  
Rom. 12. 14.

7. If we can patiently and meekly endure their *revilings* ; being willing to be *at peace* , without *Revenge*.

8. If we can *forbeare*, when  
we

we could bring shame or misery on them.

1 Sam. 24.  
18, 19.

9. If wee can endeavour to *overcome their evill with goodnesse*, and to relieve them in miserie, or to doe any other good, either for Bodie or Soule.

Rom. 12. 21

Pro. 25. 21.  
22.

*15. Desire of Death.*

**T**HE desire of Death will be our testimonie :

1. If it arise out of the sense of Gods love.

Luke 3. 29.  
30.

2. If it be conceived in time of prosperitie.

3. Especially if it arise out of a wearinesse of our owne sins, and the sins of others.

Psal. 39. 1, 4.  
Iob 6. 9, 10.  
Rom. 7. 24.  
Heb. 9. 28.

4. If it come from a longing after Gods eternall presence.

Phil. 1. 23.  
2 Cor. 5. 8.

5. If it be joyned with a desire after the way how to be saved ;

2 Pet. 3. 11.  
12.  
Psal. 90. 12.